A

COURSE

OF

LECTURES,

UPON VARIOUS

Antient and intereſting Prophecies;

Tending to ſtrengthen the Faith and enliven the Hopes of Believers in the Divine SAVIOUR, to whom all the Prophets bare Witneſs.

LECTURE I.

HAGGAI II. 6.—10.

Jeſus Chriſt the Meſſias, the DESIRE of all Nations, raiſing the glory of the ſecond Temple far above that of the firſt.

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To the CONGREGATION *of* SALLY PORT MEETING; *and to the numerous and reſpectable* BODY of other DISSENTERS, *who honoured theſe* LECTURES *with their Attendance, and at whoſe Solicitation they are now publiſhed, the Author, in grateful return, wiſhes Grace, Mercy, and Peace, from the Father of Lights, from the Fountain of Life, and from the reſidue of the Holy Spirit.*

LECTURE I.

Jeſus Chriſt, the Meſſias, the DESIRE *of all Nations, raiſeth the glory of the ſecond Temple far above that of the firſt.*

HAGGAI, CHAP. II. v. 6—10.

6 *For thus ſaith the Lord of hoſts, Yet once, it is a little while, I will ſhake the heavens and the earth, and the ſea, and the dry land:*

7 *And I will ſhake all nations, and the deſire of all nations ſhall come, and I will fill this houſe with glory, ſaith the Lord of hoſts.*

8 *The ſilver is mine, and the gold is mine, ſaith the Lord of hoſts.*

9 *The glory of this latter houſe ſhall be greater than of the former, ſaith the Lord of hoſts: and in this place will I give peace, ſaith the Lord of hoſts.*

GOD at ſundry times, and in divers manners ſpake in times paſt to the Fathers by the Prophets. And of the numerous and diſtinguiſhing privileges of the Old Teſtament church, the ſpirit of prophecy was none of the leaſt. A light from heaven alone could direct the ſteps of men to its bliſsful manſions. The prophets

were thoſe lights of the old world. Nor can there a more pleaſing employment engage the human mind than a contemplation of the beautiful variety, yet uniform ſcope and tendency of theſe inſpired predictions. When our firſt parents ſtood trembling to receive their doom, and when their juſtly offended Sovereign laid aſide the robes of the Judge, and put on the bowels of the Father, a voice ſweeter than the muſic of Eden's groves broke out from the merciful throne, in theſe pleaſing, predictive accents, The SEED OF THE WOMAN, SHALL BRUISE THE SERPENT'S HEAD! This pregnant promiſe, has, in one view or another, been the theme and ſubject of all the prophets, for the long period of 4000 years. Some of theſe inſpired men break out in raptures of joy, upon the diſtant, but certain proſpect of the approach of the Meſſias. Others in melancholy ſtrains exhibit him as a man of ſorrows, and overwhelmed with griefs; while others invite heaven and earth to unite in anthems of joy upon contemplating the eternal triumphs of the Redeemer's croſs; the boundleſs extent of his dominion, and the felicity of the

countleſs numbers of the faithful followers of the Lamb. So true it is, that to him gave all the prophets witneſs, for indeed, the ſpirit of prophecy is the teſtimony of Jeſus.

Of the many conſolatory prophecies to the church and people of God, the paſſage ſelected for your entertainment, and by the divine bleſſing, for your inſtruction, was none of the leaſt calculated for that important purpoſe. Threeſcore and ten long, long years had now revolved ſince the church and choſen people of God had been carried out of their own country, to a land of graven images, and where there was no end of their idols.—Daniel, that moſt faithful prime miniſter, and greatly beloved prophet, had ſhewn to Cyrus, who now filled the Perſian throne, the prophecies of Iſaiah, pointing him out as choſen, named, and formed by the God of Iſrael to fulfil two grand deſigns of his providence, the puniſhment and ſubverſion of the Babyloniſh empire, and the honourable diſmiſſion of his own people from their houſe of bondage in Babylon; and all this predicted two hundred years before he was born.

That

That mighty and highly accompliſhed prince, ſtruck with the certainty and preciſion of theſe ſacred predictions, and affected, at leaſt with a tranſient ſenſe of gratitude to the God of Heaven, readily ſent the Jews to their own land,—charging all the governors of the numerous provinces that lay contiguous to the Holy Land, to aſſiſt that oppreſſed and reduced people with every thing neceſſary for rebuilding their ruined capital, and particularly to furniſh them with all neceſſary materials for building a temple for the worſhip of the Moſt High. Amidſt ſhouting multitudes the foundations of the ſacred ſtructure were laid. But when the feeble remains of that once mighty people, worn out with long captivity and cruel bondage, and alſo now diſheartened with the frequent incuſions of the plundering Arabians, as well as other nations who were once their tributaries; and what heightened their affliction was, that when they beheld Jeruſalem which had been formerly the perfection of beauty, and joy of the whole earth, now, alas! by a ſad reverſe of fortune, a heap of rubbiſh; her loſty walls, and ſtately towers, her ſumptuous

palaces

palaces, and ſpacious ſtreets, one confuſed maſs of ruins—So mighty her bulwarks, ſo firm and ſolid her gates and bars, that the kings of the earth and all the inhabitants of the world would not have believed that the adverſary and the enemy ſhould have entered into the gates of Jeruſalem. It is true, they had now ſurrounded theſe ruins with a wall; but it was ſo ſlender, that Tobias ſaid in ſcorn, if a ſolitary fox go up he will even break down their ſtone wall! They had indeed laid the foundations and partly reared another temple; but ſo unlike was it to that built by Solomon in every circumſtance of magnificence, that upon compariſon of this with the former, the old men who had ſeen it in all its glory, burſt out in ſtrains of the moſt diſtreſsful ſorrow.

But the purpoſes of the moſt High are not to be meaſured by the limited views of men. The grand promiſe was ripening faſt for birth, and the ſacred receſs of this ſecond temple was to be honoured with receiving within its hallowed walls its full accompliſhment, and in human nature as well as in human form, the Lord, whom the ardent wiſhes of patriarchs

archs, prophets, and holy men had ſought, was ſuddenly to come to this his Temple. God therefore commanded Zechariah and Haggai, his heralds, to denounce theſe glad tidings to the deſponding people of his church—and in the words of the Lecture, to tell them, that the Lord of Hoſts, was once more to ſhake the heavens, and the earth, and the ſea, and the dry land; and, adds, the ſupreme Majeſty, "I will ſhake all nations, and the deſire of all nations ſhall come: and I will fill this houſe with glory, ſaith the Lord of Hoſts. The ſilver and the gold is mine, ſaith the Lord of Hoſts. The glory of this latter houſe ſhall be greater than of the former, ſaith the Lord of hoſts: and in this place will I give peace, ſaith the Lord of Hoſts." The following things claim our attention. —An intimation of mighty and univerſal revolutions that were to precede the advent of ſome illuſtrious perſonage. A delineation of his character—That his appearing in the ſecond Temple ſhould heighten its glory far ſuperior to that of Solomon's or the firſt temple. The illuſtration of theſe in order is my province; to hear and

apply

apply is yours; and may the ſpirit from on high aſſiſt in our reſpective duties!

Yet once more, it is but a little time. The Old Teſtament church had already travelled five ſtages; from Adam to Noah, thence to Abraham, then to Moſes, next to Solomon's Temple, then to the Captivity; one ſtage more compleated her ſix days journey, and then cometh the ſabbath of the Meſſiah's reign.

I will ſhake the heavens and the earth, &c. To the moſt careleſs obſerver of human affairs, mighty revolutions have taken place in our world. Great and potent empires have been ſubverted by means of obſcure and inconſiderable ſtates; deſolation and ſolitude have taken up their reſidence, where grandeur and opulence diſplayed all their glory. Politicians, too proud to aſcribe theſe changes in human affairs to the unerring and overruling agency of the ſupreme Being, impute their failure or ſucceſs to the execution, or miſapplications of their little plans; improperly judging that counſel in the cabinet attended with courage in the field, can move the wheel of divine providence at pleaſure. Inconſiderate men! look up

to him who ſits on the circle of the earth, and weighs in his ballance the fates of nations and kingdoms, and there learn to be wiſe. There know alſo, that all thoſe mighty revolutions are employed to promote the wellfare of the Church of God.

Yet once more,—the expreſſion ſuppoſes that previous to the ſignal diſplay of power and divine agency to be imployed in the introduction of the Meſſias' reign, God all along conducted his church with ſuch marks of public attention. And ſo indeed it was; for when the people of God were to be brought out of Egypt, what aſtoniſhing events took place! The river Nile, the ſource of all their wealth, became blood; deſolating plagues of thunder, lightening, hail, darkneſs, frogs, lice, and numerous calamities befel that devoted people. And in their purſuit after the church to the banks of the Red Sea, they, their king, princes, and numerous hoſts were all drowned in the mighty waters; nor did one ſingle perſon eſcape to tell of the fatal overthrow. When the church had travelled into the Wilderneſs, and came to the long ridge of the moun-

tains

tains of Sinai, and when the Sovereign of the univerſe deſcended on its ſummit to deliver his will in the form of a law to his people, all nature trembled at the auguſt appearance of the Deity; Sinai was all on a flame, and the ſmoke aſcended as the ſmoke of a furnace towards heaven. The tremendous voice that iſſued from this fire and ſmoke filled the Iſraelitiſh hoſts with terror and diſmay—even Moſes ſaid, "I exceedingly fear and quake." When they journeyed thence they were interrupted by the deep and large river Jordan, at that time overflowing it's banks,* but no ſooner did the ſymbol of the divine preſence, borne by the prieſts, approach its margin, than the ſtream as aſtoniſhed, fled back towards its ſource, and afforded a ſafe and commodious path over its dry channel. The miraculous fall of Jericho's walls, and the utter overthrow of the potent nations of Canaan by the victorious captain, Joſhua, demonſtrate the conſpicuous agency of the Moſt High in ſhaking the natural and moral world when he tranſported his peo-

* Dr. SHAW, who ſaw it, ſays at that ſeaſon it was 18 feet deep, and very rapid.

ple from the houſe of bondage to the fertile borders of Canaan. Theſe events were not unnoticed by the heathen world, and were celebrated in ſongs of triumph by the favourite deſcendants of Abraham.

Moſes' ſong* being an epinikion or ſong of triumph, over Pharaoh and all his multitudes drowned in the Red-Sea, is the moſt beautiful and ſublime ſpecimen of ancient poetry. Nor does Zion's Bard celebrate theſe glorious atchievements of the Almighty arm in leſs noble ſtrains.† What ailed thee, O Sea, that thou fleddeſt? Thou Jordan, that thou was driven back? Ye mountains, that ye ſkipped like rams; and ye little hills like lambs? In hoarſe murmurs the ſea replies, and the mountains re-echo back the ſolemn truth, "*It was before the preſence of the God of all the earth.*" To theſe I ſhall ſubjoin a paſſage from the Prophet Habakkuk, adorned with all the charms of poetry, and heightened with the grandeur of ſublime deſcription. Hab. iii. 3—14.

"God came from Teman, and the holy One from mount Paran. Sela. His glory covered

* Exo. xv. See Rollin's Belles Letters.
† Pſalm 114.

covered the heavens, and the earth was full of his praiſe. And his brightneſs was as the light, he had horns coming out of his hand, and there was the hiding of his power. Before him went the peſtilence, and burning coals went forth at his feet. He ſtood and meaſured the earth: he beheld and drove aſunder the nations, and the everlaſting mountains were ſcattered, the perpetual hills did bow: his ways are everlaſting. I ſaw the tents of Cuſhan in affliction: and the curtains of the land of Midian did tremble. Was the Lord diſpleaſed againſt the rivers? was thine anger againſt the rivers? was thy wrath againſt the ſea, that thou didſt ride upon thine horſes, and thy chariots of ſalvation? Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didſt cleave the earth with rivers. The mountains ſaw thee, and they trembled: the overflowing of the water paſſed by: the deep uttered his voice, and lift up his hands on high. the ſun and moon ſtood ſtill in their habitation: at the light of thine arrows they went, and at the ſhining of thy glittering ſpear. Thou didſt march throught the

land with indignation, thou didſt threſh the heathen in anger. Thou wenteſt forth for the ſalvation of thy people, even for ſalvation with thine anointed, thou woundedſt the head out of the houſe of the wicked, by diſcovering the foundation unto the neck. Selah."

Theſe are doings of the Lord, and are wonderous in our eyes!

But theſe mighty exertions of divine power and protection were not confined to the bringing the church out of Egypt, through the wilderneſs, and into the promiſed land: The Almighty was known for a refuge, and was their ſtrength, and after their peaceful poſſeſſion, He was a wall of fire about them and the glory in the midſt of them. It might be objected that their territories were ſo inconſiderable, and the figure they made among the nations, ſo contemptible, that they were not worth invading; but hiſtory both ſacred and profane, aſſures us that it was quite otherwiſe. For according to the policy of this world, it was not to be ſuppoſed but that ambitious men wiſhed to annex the fertile hills and valleys of of Canaan, bleſſed with the peculiar benignity

nignity of heaven, and prodigiouſly enriched with foreign trade, to their extenſive dominions. Accordingly we find that the potentates of Aſia, Africa, and Europe ſucceſſively carried their arms againſt the people of God. The righteous Sovereign of the univerſe, altho' he, offended with the ingratitude of his choſen people, frequently employed the Aſſyrian, Babylonian, Greecian, and Roman nations, as rods of his anger againſt a hypocritical nation; yet when the Lord of hoſts had executed his whole work of correction, upon Zion, he puniſhed theſe nations, and brought down their proud looks. And in no circumſtance of human affairs was the providence of God more remarkable than in the preſervation of his church, amidſt thoſe powerful and warlike nations, who not content with ſubduing, aimed at nothing leſs than the utter extirpation of that diſtinguiſhed race.—All in vain! for God had founded his church upon a rock, and the gates of hell ſhall not prevail againſt it.

For from the beginning who have been the great enemies of the Jewiſh nation, removed them from their own land, and com-

compelled them into captivity and ſlavery! The Egyptians afflicted them much, and detained them in bondage ſeveral years. The Aſſyrians carried away captive the ten tribes of Iſrael, and the Babylonians afterwards the two remaining tribes of Judah and Benjamin. The Syro-Macedonians, eſpecially Antiochus Epiphanes, cruelly perſecuted them; and the Romans utterly diſſolved the Jewiſh ſtate, and diſperſed the people ſo that they have never been able to recover their city and country again. And where are now thoſe great and famous monarchies which in their turns ſubdued and oppreſſed the people of God? Are they not vaniſhed as a dream, and not only their power, but their very name loſt in the earth? The Egyptians, Aſſyrians, and Babylonians, were overthrown, and entirely ſubjugated by the Perſians: And the Perſians (it is remarkable) were the reſtorers of the Jews, as well as the deſtroyers of their enemies. The Syro-Macedonians were ſwallowed up by the Romans: And the Roman empire, great and powerful as it was, was broken into pieces by the incurſions of the northern nations; while

The

the Jews are ſubſiſting a diſtinct people unto this day. Daniel the Prophet directs us to the true cauſe of this remarkable providence. Theſe great beaſts, which are four (the four monarchies of the world) which ſhall ariſe out of the earth. But the ſaints (the church) of the Moſt High ſhall take the kingdom, and poſſeſs the kingdom even for ever and ever†.

Further, it is added, *Yet once more I ſhake not the earth only, but alſo heaven.* The Roman Empire, which included the moſt fertile provinces in the three diviſions of the world, a little before the birth of Chriſt received a ſevere ſhock, by Julius Cæſar overthrowing the liberties of his country, and veſting the ſovereign power in himſelf, which proved the cauſe of the deſtruction of that mighty people. It is very remarkable that all the heathen oracles were ſilenced juſt before the appearance of the glorious Prophet, Jeſus Chriſt. A fatal blow was given to idolatry by the preaching of the goſpel in almoſt all the kingdoms of the world. A mighty revolution this! and in its influences it extended even to the dominions of

† Dan. vii. 17. 18.

of the damned; for devils cried out "We know thee, Jeſus of Nazareth, art thou come to torment us before the time!

It is ſaid, *I will ſhake the Heavens*, and at the birth of the Saviour of the World, a new ſtar, or extraordinary meteor, made its appearance, and directed the eaſtern ſages to Bethlehem. By *Heaven*, we are to underſtand the Jewiſh ſtate. It was a nurſery, as well as a type of heaven. But altho' the Old Teſtament Church had the Moſt High for her founder, and had dwelt in the midſt of her for ages; yet the time was now come in its fullneſs, when the ceremonial inſtitutions of Moſes were to be aboliſhed, and the political ſtate of that peculiar people, utterly deſtroyed; all which was literally accompliſhed at the birth and death of the Meſſiah; the heavens were clothed with darkneſs, by an eclipſe contrary to all the laws of nature, and which was obſerved to the aſtoniſhment of the philoſophers of thoſe times*. The rocks were rent, and even the

* Dionyſius of Athens, cried out, beholding this ſupernatural Eclipſe, when neither the moon, nor any of the planets interpoſed between us and the ſun, "Either the God of Nature is ſuffering, or Nature itſelf is come to an end."

the graves gave up their dead, as amazed at theſe wonderful convulſions in the natural and moral worlds.

When the trumpet ſounds, the approach of one of ſuperior rank is expected; ſo when the ſovereign of the nations, in the manner already deſcribed, ſhook the heavens, the earth, and the ſea, and the dry land, he anounced to mankind the advent of a glorious perſonage.—It was ſo indeed; for the DESIRE of all nations came, in the fulneſs of time, and was born, according to ancient prophecy, in the city of Bethlehem,

II. Let me now recall your attention from travelling over the fields of hiſtorical narration, to conſider with what propriety our bleſſed Redeemer is deſigned by the prophet, under this amiable, but all comprehenſive, character, *the* DESIRE *of all nations*. To illuſtrate this important truth, let me divide mankind into three grand claſſes, the Gentile, Jewiſh, and Chriſtian worlds; and we will ſee, that Jeſus was the DESIRE of them all. It is true; the Gentile nations had no direct views of the Meſſias, nor any infallible certainty of his coming into the

world; yet their moſt authentic hiſtorians aſſure us that about the birth of Chriſt there was an univerſal expectation that ſome illuſtrious perſonage ſhould ariſe out of Judea, who ſhould reign over the univerſe †.

The heathen world were utterly deficient in theſe grand requiſites that only can ſecure human happineſs.

I. A juſt and comfortable apprehenſion of the proper object of divine worſhip. For, as Paul proves, all nations had become vain in their imaginations, and their fooliſh hearts were darkened; transferring that worſhip due to him who is God over all, bleſſed for ever, to the moſt foul and damned Demons, as well as the moſt ſtupid and ſenſeleſs creatures. But Jeſus, who came from the boſom of the father, diſpelled this more than Egyptian darkneſs, and revealed the Deity, in all the effulgence of celeſtial glory, in all the mildneſs of infinite condeſcenſion, and the richeſt diſplay of unbounded mercy. So that what the wiſe and prudent had ſought for, in the reſearches of philoſophic inquiry, and ſought in vain, was clearly unfolded

† See Suetonius and Tacitus.

unfolded by him who was the brightneſs of the Fathers glory, and the expreſs image of his perſon.

Again; altho' the God of this world had blinded the minds of men, yet he could never effectually ſilence the cries of their conſciences, alarmed with the fearful apprehenſions of the conſequences of guilt. To ſtifle theſe cries rivers of blood from ſlain victims have flowed in every age, yea, the tender cries of pity were ſilenced, to ſtill thoſe more loud and bitter cries of the reſentful conſcience, and parents embrued their hands in their own children's blood, or in the grim ſacrifical fires, reduced them to aſhes! But alas! in vain! Thouſands of rams, and ten thouſand rivers of oyl, could not atone for human guilt, nor ſeas of blood waſh away its poluting ſtain. Look, here then, all ye ends of the earth, and behold the Lamb of God which taketh away the ſins of the world. Yes; it is the blood that flowed from the wounded ſide of the Saviour, that has the ſovereign virtue to cleanſe from all ſin—although in number like the ſands on the ſea ſhore, and in degree like ſcarlet, or crimſon, by the ap-

plication of this blood the ſinner becomes pure as the virgin ſnow. The conſcience being pure, it then becomes peaceable, and the heart formerly Satan's workſhop, now is made a temple, in which the Deity condeſcends to dwell. What a bleſſed transformation this!

II. The nature and certainty of a future ſtate, was almoſt altogether unknown to the gentile world. They indeed had ſome looſe, ideal conjectures of the poſſibility of ſome future ſyſtem; but of the reſurrection of the body and its inſeparable union with the ſoul, and of an univerſal judgment, they had not the moſt diſtant conjecture. Yet without ſuch a ſtate of retribution, none of the difficulties in the diſpenſations of Providence could be ſolved. And accordingly the great body of mankind, as the Apoſtle Paul aſſerts, were Atheiſts, without God, and no hope in the world. Of conſequence their lives hanged in doubt and fear, and death to them was the king of terrors. But behold, to the unſpeakable advantage of mankind, Jeſus brought life and immortality to light! Hear his own auguſt language, *I am he that was dead and am alive, and*

live for ever more, I have the keys of hell and death. He not only tafted death, for every man, as a ſacrifice, but heroically entered the liſts with the gloomy monarch, and foiled him in his own dominions, and by lying down in the grave, he changed it's office from that of a diſmal priſon to its ſerving as a chamber of reſt where the followers of Jeſus enjoy their peaceful and refreſhing ſlumbers, till the joyful morn of the reſurrection, when they ſhall be awakened from their long repoſe, to be introduced into the royal palace amidſt ſhouting millions, beholding with rapture and celebrating with anthems of joy, the triumphs and conqueſts of the DESIRE *of all nations.* Arrayed in robes of celeſtial glory, they go to ſhare that throne provided for them by the Captain of their ſalvation. Here, Plato, thou illuſtrious ſage of the ancient world, is thy prophetic wiſh for ſome divine teacher to come from heaven to teach mankind, accompliſhed, and more than accompliſhed in Him who ſpake as never man ſpake.—Here, Socrates, thou firſt of Philoſophers, who, when having drunk off the empoiſoned bowl, expreſſed thyſelf in the language

guage of doubt and diſpair, "Where I go I know not, or whether I am to exiſt, or ſink to nothing I know not!" Here thy doubts are all reſolved in the triumphant language of the diſciples of Jeſus, "O death where is thy ſting? O grave where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the law. But thanks be unto God who giveth us the victory through our Lord Jeſus Chriſt."

III. Jeſus Chriſt, the true Meſſias, was in a peculiar manner the deſire of Believers among the Jews. And that we may not be miſtaken in our aſſertion, we are told by the Evangeliſt Luke*, that in the celebrated conferrence which Chriſt had with the two diſciples going to Emaus, that "beginning at Moſes and all the Prophets, he declared unto his diſciples, in all the ſcriptures, the things concerning himſelf." Chriſt, therefore and his glory, is the line of light, which runs through the whole Old Teſtament; and without the direction of which we can diſcern nothing conſiſtent, or worthy the Divine Author; but centering in him, all its parts are uniform and harmonious.

Hence

* Luke, 24. 27.

Hence the ſacrificing of ſlain beaſts had all its ſignificancy; otherwiſe, the ſhedding of the blood of thouſands and ten thouſands of victims, in every age, would have been nothing elſe but wanton barbarity. But all theſe ſacrifical inſtitutions ſerved the Old Teſtament church as a glaſs in which they beheld the future ſacrifice of the Meſſiah, whoſe whole life was almoſt one continued act of ſuffering, from the blood of his circumciſion, to the blood of his croſs. Further, the perſonal appearances of the Meſſias to eminent perſons, leaders of the church in their generations, ſuch as Abraham, Jacob, Moſes, Joſhua, Manoah, and others, no doubt filled theſe renowned ſaints with longing deſires to ſee the incarnation and future glories of Immanuel.—To this we may add prophetical viſions, as thoſe of Iſaiah* and of Ezekiel, of the tranſcendant glory of the Saviour of the world, which filled theſe great and eminent Prophets with dread and aſtoniſhment. So true it is then that the light afforded theſe worthies in the early ages of the world, from the

* Iſaiah vi. v. 1. 2. 3. Ezekiel i. to end of the chap.

the types, promiſes, prophecies, and predictions concerning his perſon, his office, his kingdom, and his glory in them all, with the wiſdom, grace, and love of God to the church in him, we are not to wonder that the whole church lifted that ardent and holy cry, "Make haſte our beloved and be thou like to a roe, or young heart on the mountains of ſpices."

Thus I have attempted to ſhew with with what propriety Jeſus was deſigned by the Prophet the DESIRE *of all nations*, previous to his coming in the fleſh. It remains now to be ſhewn that as he ever has been, ſo he now is, and ever ſhall be the DESIRE of the virtuous and the good, to the moſt diſtant period of time. And oh! let me not be obliged to bring my proofs from acroſs the ſeas, and from diſtant lands! Let that profound attention and complacency with which you now hear, be only expreſſive of that true and faithful language of your hearts, "He is our beloved, white and ruddy, the chief among ten thouſands: and altogether lovely—All our ſalvation, and all our deſire." This however, I may aſſure you of that he is every thing which the cap-

capacious and reſtleſs ſouls of men explore and ſeek for through the creation. He is a refuge to all thoſe that betake themſelves to him, from thoſe ſtorms raiſed in the couſcience, and which would be heightened by thoſe all deſtroying ones of divine juſtice, which would drive miſerable ſinners into the burning lake. But in him, as from an impregnable fortreſs, they can behold theſe ſtorms without diſmay —" This is the reſt wherewith he cauſes the weary to reſt, and this is the refreſhing." Chriſt is all. In the great ſupper of the Lamb, and on the Lamb, Jeſus is exhibited under the repreſentation of a royal feaſt; and bear with me a little, while I deſcribe ſome of its properties.— You are intereſted in it; for the God of heaven has by his prophets, apoſtles, and paſtors, been, and ſtill is inviting you all with a hearty welcome to come and ſhare of it, according to ancient prophecy, " And in this mountain ſhall the Lord of Hoſts make unto all people a feaſt of fat things, a feaſt of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will deſtroy in this mountain the face of covering caſt

over all people, and the veil that is ſpred over all nations. He will ſwallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people ſhall he take away from off all the earth: for the Lord hath ſpoken it."

I. Plenty. Wiſdom has been providing for this glorious feaſt, from the council of peace, through the long train of viſions, types, and ceremonies, to the evening ſacrifice of the lamb of God. And ſo plentiful has this entertainment been, that millions and millions of weary and longing ſouls have been ſatiated in every age!

II. Variety. Here are exhibited on the goſple table, a variety of ordinances, promiſes, comforts, refreſhments, &c. Every faculty of the ſoul is here ſatisfied. To the mind Jeſus is the higheſt truth; to the will he is the chief good; to the conſcience he is the peace that paſſeth all underſtanding; and to the affections, he is the moſt lovely, deſirable, and delightful of all objects!

Thus it appears that Chriſt Jeſus has been the DESIRE of all the wiſe and good, in every age. Patriarchs, prophets, martyrs,

tyrs, and all the thouſands of believers of Jews and Gentiles, have, by a lively faith, beheld him with admiration and love.

PART II.

HAGGAI II. ver. 7.—9.

And I will fill this houſe with glory, ſaith the Lord of Hoſts.——The glory of this latter houſe ſhall be greater that of the former, ſaith the Lord of Hoſts.——

WE have already ſeen the meaning and accompliſhment of the firſt part of this conſolatory prophecy; it remains that we now attempt to prove how juſtly the latter part of it was fulfilled.—To aſcertain this, it will be neceſſary to compare the hiſtorical account that we have of the two Temples, the former built by Solomon, and the latter under the auſpices of Zerubabel. And here upon the firſt view of theſe famed ſtructures, the grandeur and richneſs of the former ſo altogether eclipſed that of the latter, that it was in compariſon as nothing. The former was built at a time when the promiſe to Abraham was accompliſhed, that his ſeed ſhould

be as the duſt for multitudes, and who were governed by the moſt accompliſhed ſovereign that ever ſwayed a ſceptre. His warlike royal father had extended the Iſraelitiſh dominions from the river of Egypt to the Euphrates, and the Mediterranean ſea. From theſe conquered Nations, the ſpoil was prodigious. But Solomon, his ſon, by forming an alliance with the king of Tyre, and ſending a fleet to the Eaſt Indies, not then plundered by mercileſs *Britiſh Nabobs*, brought home an immence quantity of Gold, Diamonds, and other precious commodities of Aſia. Having amaſſed a vaſt ſtore of materials, he began laying the foundations and building the Temple. For this purpoſe he employed 140,000 men, for ſeveral years. He overlayed the holy place with plates of gold, and he formed the doors, and almoſt all the utenſils of that precious metal. The Sanctum Sanctorum, or moſt Holy place contained the apparatus of Moſes' Tabernacle, all of which were truly glorious and of immenſe value. So that the expence of this magnificient building could not be leſs than twelve millions of our Money. But the ſymetry and ſtupendious grand-

grandeur of that auguſt building, ſurpaſſed even its riches, and rendered it the perfection of beauty, and the admiration of mankind. Such was the glory of the firſt Temple. But it was quite otherwiſe with the ſecond. It was a plain ſtructure of hewen ſtones, and of other common materials. It is true, Herod repaired, or rather re-built this ſecond Temple, and indeed made it a very glorious building. but ſtill it was much inferior to Solomon's Temple. Beſides, even the Jews acknowledged that the ſecond Temple wanted the Urim and Thummim, the Ark, the fire from heaven, and the Shechinah. The Ark, what was it? A cheſt made of cedar wood, from Shittim, overlayed with pure gold—it contained the two tables of the Law, Aaron's rod, and the pot of Manna. Highly ſignificant was this ſacred utenſil. Over it was the mercy ſeat, and within it was the law, the one was the throne of Jehovah, Iſrael's King, whoſe royal palace was the Temple. The law in the midſt of the Ark, on which he ſat, ſignified the equity of his government, and that juſtice and judgment are the habitation of his throne. But chiefly it was

a figure of Jeſus Chriſt, whom all the holy things ſeem to have pointed out with one conſent. Here God was enthroned. So God was in Chriſt reconciling the world. Here the law was covered from mortal eyes. So Jeſus Chriſt, our true propitiatory interpoſes himſelf between us and the condemning law. Here oracles were given, and here ſaid God to Moſes, "Will I meet with thee, and commune with thee, from between the Cherubims, before the mercy-ſeat upon the Ark of the teſtimony." So Chriſt is the meeting place of God with man, in whom he deigns to reveal his gracious will and pleaſure to the fallen creature, and who being the "Word of God" in an eminent manner reveals the Father, who never was, and never can be ſeen by any man. Towards this holy oracle prayers were preſented, and offerings were accepted: for the moſt holy Iſraelite durſt not approach the preſence of JEHOVAH, but as he ſat upon the mercy ſeat ſprinkled with blood. Nor could the holieſt Chriſtian preſume to hope for the acceptance of his beſt duties, were it not for the mercy of God in Chriſt.—The virtues of

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the Ark were ſuch as theſe. It ſearched out a reſting place for Iſrael in the wilderneſs. So Chriſt is to his people the breaker of their way, who goes before them, gives them reſt, and prepares for them a place. It opened a paſſage for the ranſomed tribes through the river Jordan. O Jeſus, by thee we ſafely paſs through the Jordan of death, and have abundant entrance miniſtered into the heavenly kingdom, becauſe theſe chilling waters ſhall not overflow them, according to thy promiſe. It overturned the walls of Jericho, when carried round them ſeven days. So ſhall the walls of Babylon fall, and every high thing that exalts itſelf againſt God, be caſt down by the preaching of his goſpel who is the power of God, and wiſdom of God. It overthrew Dagon of the Philiſtines in his own temple. So ſhall he that ſits in the temple of God, and all his graven images be utterly aboliſhed, when the cry ſhall reſound through the vault of heaven "Babylon is fallen, is fallen, and ſhall never more ariſe."

This glory of Iſrael either periſhed in the ruins of Solomon's Temple, or was carried away to Babylon, from whence it never

never returned. But from what has been ſaid, it fully appears, that altho' the ſecond Temple had no Ark or Mercy-ſeat, yet as it had the diſtinguiſhed honour of having the gracious Antitype, Jeſus Chriſt, bodily preſent there, the loſs was amply compenſated, and thereby its glory far greater in this reſpect than that of the firſt Temple.

Laſtly. The Shechinah, or divine preſence, in the appearance of fire, over the mercy-ſeat, was confined to the firſt Temple, and never appeared in the ſecond. But the incarnation of Deity, in the perſon of the ſon, and his appearing in the laſt Temple, exalted it's glory infinitely beyond that of the firſt. It appears ſo in the following reſpects. By this he comes much nearer to his worſhippers than under the Moſaiac conſtitution. For whatever the glory was in which he dwelt in old in the Temple, it was not accommodated to mortal eyes. *The glory of the Lord filled the houſe; and the prieſts could not enter into the houſe of the* LORD *becauſe the glory of the* LORD *had filled the* LORD'S *houſe.*" But how different was the caſe at his incarnation? Then, *the word was made*

made fleſh, and tabernacled with us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth. Then he that was the Father's glory, and the expreſs image of his perſon, was in the fulleſt manner revealed. What heightens this glory was that he came to ſtand in a near relation, and was not aſhamed to call his people brethren. To this we may add, that our admiration ſtill riſes when we conſider the humble ſtate in which he came to his temple and people. He is the King of Glory, and had a glory with the Father before the world was. And when he dwelt in the tabernacle, and firſt temple, he by no means diveſted himſelf of his glory. He reſided there in royal ſtate on his throne of glory, nor durſt he be approached by the nobleſt of his worſhippers, ſave only by the High Prieſt, and by him only once a year, ſprinkled with blood, and wrapt up in the ſmoke of flaming incenſe; but how amazingly different was his condition when he came into the world! He that was in the form of God, aſſumed the form of a ſervant, and died the death of a ſlave! Well may we call the univerſe to obſerve and won-

der at this. Hear oh heavens, and give ear oh earth! The Creator became an infant, he that made all things has been made of a woman. The bleſſings to mankind in conſequence of this condeſcenſion, are numerous and truly glorious. By this he tenderly felt with us, as well as for us; by this a clear revelation was unfolded, and the moſt glorious pattern was ſet to the ſons of men of obedience, patience, and ſubmiſſion to the divine Will; ſin was expiated, death unſtung, and with the golden key, he ſet wide open the gates of celeſtial glory, that every faithful follower of the lamb might enter in!—What things are theſe! Judge ye then my audience, if, from what has been advanced, Jeſus, is not, and ought not to be the deſire of all nations; and that his perſonal preſence in the ſecond temple, did not heighten its glory incomparably ſuperior to the glory of the firſt. I cannot conclude this charming ſubject without putting a ſingle queſtion to you all;—What think ye of Chriſt? Sure I am that to them that believe, he is precious. And what are all the ſtained glories, the fading beauties of this world —of all that the Devil ſhewed our Saviour from

from the mount? What are they in comparison of one view of the glory of God represented in Christ? In him are centered all the glories of Deity, with all the charming excellencies of humanity, which will eternally render him the object of admiration and triumphant joy. Ye young, in the bloom of youth and beauty, turn hither your eyes, and behold Him who is fairer than the sons of men, and altogether lovely. Give him your hearts, and he will give you a chief place in his, and will guide your steps through the slippery paths of youth, and will alleviate all the evils and cares, inseparable from human life. Ye men of gray hairs, bending down to the grave, has Jesus, in his person and mediation, been all your salvation and all your desire? Can you adopt the language of the venerable Patriarch, Jacob, on his death-bed, "I have waited for thy salvation, O Lord!" Then you will be fitted also to assume that expiring wish of good, old Simeon, "Now letteſt thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation!"

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Ye men of buſineſs, who convey to and from diſtant ſhores the various productions of the world, amidſt the hurry and anxiety of your affairs, forget not that heavenly merchandize, which is better than that of ſilver, and fine gold, and ſecure to yourſelves the poſſeſſion of the pearl of great price; and this will enrich you for ever, and will anſwer your exigences, when all the riches of the univerſe would not be in the leaſt ſervice—at a dying-hour, and at a tremendous, but impartial Judgment-ſeat!

In one word, my audience, look unto the things of this world, wives, children, poſſeſſions, eſtates, friends, power, and honour, how amiable are they? How deſirable the thoughts of them to the moſt of men: But if the eyes of your underſtanding have been enlightened to ſee the amiable and raviſhing beauties and excellencies of the divine Saviour, you will ſay "Whom have I in heaven but thee? There is none on earth that I deſire but thee?"

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